

THE
Sin of the Elect Spouse

ONLY PUNISHED ON HER

BRIDEGROOM;

AND ALL HER

AFFLICTIONS AND TRIBULATIONS

Considered as Appointments of

COVENANT LOVE.

*"For He hath made Him to be sin for us, who knew no
" sin, that we might be made the Righteousness of GOD
" in Him."—II. Cor. v. 21.*

The latent Workings of my Sin,
And every rising Thought within,
Do give me Grief and Pain:
But led by Faith to Calvary's Tree,
To view my LORD a Curse for me,
My Heart with Love will flame.

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THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

AND OF THE

ANTHROPOLOGICAL INSTITUTE

OF GREAT BRITAIN



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*"Am I therefore become your Enemy, because
I have told you the Truth?"—Gal. iv. 16.*

INTRODUCTION.

THERE is no truth more obvious than this, *viz.* That the vessels of Mercy are not only predestinated to the adoption of children, but also appointed to pass through many changes and vicissitudes, in a way of providence, in this time state, as well as in the frame of their minds. But it is a comfortable consideration to all the recipients of Grace, *viz.* that the way was all marked out by infinite wisdom, and settled in a Covenant way for them before the foundation of the world. Hence I infer, that each mem-

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ber of JESUS will not have one meal of bitter herbs, nor one draught of *Marah's* waters, nor one pricking thorn or grievous brier, nor a wave of trouble, nor storm or tempest, more than unerring love and wisdom predetermined before the foundation of the world. With exuberant joy I can inform the subjects of Grace, that I am comfortably satisfied respecting the usefulness of every sovereign appointment, knowing, from the word of inspiration, that all will eventually appear as conspicuous as the beams of the sun, to all the children of GOD, as Covenant appointments; so that they shall bless and praise him with unfeigned gratitude for all his dispensations. It likewise appears unto me, that the servants of CHRIST, whom he has called into his vineyard, are to pass through their changes as christians and servants

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in their LORD's work. The inspired Author of this invaluable Letter, was a distinguished character. *Paul's* life was truly a chequered one: his tribulations did abound, but through infinite love, his consolations did much more abound. Every servant of CHRIST must have his *Joseph's* coat. It is through evil report, as well as good, that the servants of CHRIST are to pass through their labours in this militant state; nevertheless, CHRIST's banner of love will ever be displayed over them with *fear not, for I am with you*. The glorious head of the church will make all his servants faithful unto death; and after death, will give each of them a crown of life. But to return. In this epistle, *Paul* considered the conduct of the Galatians to be truly reprehensible, when he said, *But now, after that ye have known GOD, or rather are known of GOD, how turn ye*

B

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ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?

chap. iii. 10. He also informed them, that he was afraid, lest he had bestowed upon them labour in vain, verse 11. However, said he, *Ye have not injured me at all*, verse 12; that is, they had not injured his confidence in the deep things of GOD, nor his understanding respecting the finished work of JESUS. But this they had done; they had attended unto such teachers as were inimical to a free salvation, and who had been very assiduous in aiming to pervert the glorious truths of the precious gospel; on which account, he withstood their conduct, because they were blame-worthy, and even wished that they were cut off that had troubled them. Paul pointed out the fallacy of the sentiment which they had embraced, under the specious pretence of greater virtue and holiness, a conduct

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a conduct which bears a very great affinity to many professing churches in this dark and cloudy day. **ICHABOD** appears in their **ASSEMBLIES**; so that it may be said, *where is the glory?* The glorious truths of the gospel are departed from them. The good old corn of the pure Gospel is almost buried in oblivion, and **COVENANT LAND MARKS** covered with the dust of **ARMINIANISM**. There are numbers in my view who profess to have an understanding in the doctrines of Grace, and to have an experimental acquaintance with truth, yet worship with a **VEIL** on their **UNDERSTANDING**: they can talk a little about Mount Sion, but at the same time have a partial attachment to Mount SINAI; on which account, they speak with a stammering tongue *Sibboleth*, but cannot say *Shibboleth*.

But to proceed. When *Paul* first preached

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preached the Gospel among the Galatians, it was through much infirmity of the flesh, and temptation which was in his flesh*, yet was he not despised on that account, but *received as an angel of GOD, even as CHRIST JESUS*, Gal. iv.

14. The sudden change of behaviour which *Paul* met with from the Galatians, on account of the purity of his principles, moved him to ask them a faithful question, viz. *Where is then the blessedness ye spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me*, ver. 15. After *Paul* had compared their former conduct with the latter, (which he did by way of reprehension) he put forth another interrogation, as an appeal to their con-

* Some Divines have thought that *Paul's* infirmity in his flesh, was the want of utterance, and that that was the *thorn* given him after the abundance of that glorious revelation.

sciences,

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sciences, viz. *Am I therefore become your enemy, because I have told you the truth?* ver. 16. Many of the servants of the LORD have been ushered into their office with loud hosannas, viz. *Blessed is he who cometh in the name of the LORD,* or like a vessel richly laden from a far country, in full sail before the wind, coming into port with loud acclamations of joy.

Servants of CHRIST are like Ministers of State, they often receive PLUMES and LAURELS in one month, and their PRINCIPLES and CHARACTERS are tarred and feathered in the next.

Paul was once in such a situation, as to be left destitute of a friend; for, said he, *No man stood with me, but all men forsook me,* II. Tim. iv. 16. *Notwithstanding, the LORD stood with me, and strengthened me,* ver. 17.

It is obvious to me, that the more
pure

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pure and evangelical a servant of CHRIST is in his ministrations, the greater opposition he will meet with in his labours; nevertheless, through supporting Grace, none of these things will move those who are valiant for the truth: such will never decamp from the standard of purity.

Respecting myself, as an individual, with soul-pleasure, and humble confidence, I can truly say, that it has been for many years, and still is, the desire of my soul, to speak of the GLORY of the EXALTED SAVIOUR'S PERSON, WORK, and OFFICES, in my conversation and ministry, amongst the subjects of Grace. Now, if this be accounted vile, *I will yet be more vile than thus, and will be base in my own sight,* II. Sam. vi. 22. Being despised, and treated with apparent contempt, on account of expressing my principles with
faithfulness

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faithfulness and plainness, gives me not a moment's uneasiness; on the contrary, I esteem it a **BADGE OF HONOUR**. Through the help of my **COVENANT GOD**, I can at times say with *Paul*, that *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for CHRIST's sake: for when I am weak, then am I strong*, II. Cor. xii. 10.

The occasion of the following **SERMON** appearing in print, in one point of view, has given me pain; but in another point of view, it gives me joy of heart. I have for a series of years experienced a soul-comforting view of my interest in the **COMPLETE SACRIFICE** and **ATONEMENT** of the **LORD JESUS CHRIST**. By faith, I have been helped to view **ALL** my **SIN** and **GUILT**, **PAST**, **PRESENT**, and **TO COME**, punished in the **LAMB** of **GOD**, when **HE** was made a curse for his

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his BRIDE on the IGNOMINIOUS CROSS. But a strange PHENOMENON, an HYDRA, has made its appearance in the little camp, in which I have lifted up the GOSPEL ENSIGN for near fourteen years. The *Hydra* is this that GOD had two ways in which he resolved that he would punish the Sin of his people; first, on CHRIST, and then on themselves. O baneful sentiment! Blessed is the man that is helped to take this Brat of Error, and dash it to pieces against the stone or pillar of Truth.

Such a sentiment is one of the corruptible Breasts of the Mother of Unrighteousness. Hence I infer, that all who suck the putrid milk from so baneful a breast, will have cause to sigh and mourn, and to smite on their thighs with indignation, Alas! what have we done?

The

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The following is the substance of two points of doctrine delivered, and elucidated upon in two discourses. Several interesting and momentous principles were descanted upon antecedent to the proceeding subject; a SUBJECT which contains inexhaustible matter, and will, under the gracious influence of the Holy Spirit, prove an overflowing spring of consolation to all the redeemed of the LORD, in time and eternity. The doctrine of GOD's everlasting love! Adoption, union, love, and oneness, with the LORD JESUS CHRIST, are subjects of such a glorious and consolatory nature, that when divine faith reads her interest in them, the Heaven-born Soul feels joy unspeakable, and full of glory; and with exuberant felicity, anticipates the blooming and never-fading pleasures of the eternal state of rest.

Every DOCTRINE of Grace being

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the wonderful productions of love and wisdom, certainly will be productive of all that real good which JEHOVAH predetermined in Council and Covenant from everlasting. Amongst all the cordial and soul-transporting truths of the precious Gospel, no truth appears with greater lustre than the SURETISHIP! SACRIFICE! and BLOODY ATONEMENT! which the LORD JESUS CHRIST made in the fulness of time for all the transgressions of his people. Now, as it is the DUTY and PRIVILEGE of the appointed WATCHMEN in ZION to be faithful to truth, (so far as GOD has made it known to them) I call upon you impartially to consider the following discourse on the four different subjects hereafter mentioned.

A SERMON

A

S E R M O N, &c.

"Am I therefore become your Enemy, because I
"have told you the Truth."—Gal. iv. 16.

I. *Consider the Compleatness of CHRIST's
Sacrifice for a'l the Sins of his People.*

II. *All Tribulations the wise Appointments of
Covenant Love.*

III. *A Knowledge of Interest, in the full
ATONEMENT, made known to the New
Creature in CHRIST JESUS, by the HO-
LY SPIRIT, is the Spring of Consolation,
and of Purity of Conduct, in the Ways of
GOD.*

IV. *The spurious Sentiment that GOD pu-
nishes his People for Sin, confuted.*

1st. *CHRIST's Sacrifice for Sin.*

IT is with unfeigned love and joy that my
ransomed soul admires the glorious doc-

trine of COVENANT TRANSACTIONS, before the foundation of the world; even that Covenant which was made by the Eternal Three, in *the mountain of Myrrh, and hill of Frankincense*, Sol. Song, iv. 6. in which well-ordered Covenant, I view the Elect world ordained unto Eternal life, and received into inseparable union with the SON of GOD, who was set up as GOD-MAN MEDIATOR, *from everlasting, from the beginning, or ever the earth was*, Prov. viii. 23. *whose delights were with the sons of men*, ver. 31. even the many whom GOD had chosen in him, and *blest with all spiritual blessings, in heavenly places, before the foundation of the world*, Eph. i. 3, 4.

When the LORD JESUS CHRIST received the Spouse into union, he received her in the PURITY of NATURE; that is, she was a SPOTLESS VIRGIN. Thus was she shut in, and for ever bound up in the bundle of life that is in the loving heart of her BRIDEGROOM, and had a portion of Grace given her in him *before the world began*, II. Tim. i. 9.—It is obvious to me, that this truth must be acknowledged, and most cordially received, by every man under the TUTORAGE of the HOLY SPIRIT.

SPIRIT. With unfeigned pleasure my soul has beheld it for a series of years, and my heart gives glory unto him that has loved me, for being established in this precious principle. Let me intreat you, maturely, to consider the subject, and may the Lord give you understanding in the deep and great MYSTERIES included in the EVERLASTING COVENANT. It is truly apparent unto me, that when the *Bride* was betrothed unto the Bridegroom, in the purity of nature, in COUNCIL and COVENANT, her state of CAPTIVITY and INSOLVENCY was also predetermined through the transgression of our FEDERAL PARENTS.

I am satisfied that all who possess the invaluable blessing of divine perception and sentiment, will wisely acknowledge, that there would have been no propriety in the Lord JESUS CHRIST becoming the REPRESENTATIVE, or SURETY of his Spouse, if her fall into transgression had not been DECREED*. Now the origin of evil has

* It is a received sentiment, that our first parents had a will given them to stand in the garden of Eden, and that it was in their power to have continued in that

made way for the greatest good. JEHOVAH did not give the ELECT divine and Eternal life, and Grace, in the first *Adam*, but they were given prior to the being or existence of evil, therefore could never be lost; nevertheless, the disobedience of our first parents, was an INLET to EVIL, and an OUTLET to UNRIGHTEOUSNESS. By *one man sin entered in the world*, Rom. v. 12. *through the offence of one many be dead*, verse 15. *for the judgement was by one to condemnation*, verse 16. *By one man's offence death reigned*, verse 17. *by one man's disobedience many were*

that state. Now this idle idea indicates great dimness of sight; and, in my view, an evidence of a debilitated understanding, respecting the DECREES of GOD, and Covenant transactions. I am satisfied, that our foederal parents had a will given them to stand, as long as GOD had predetermined, and no longer. Hence I view them fulfilling a Covenant appointment, according to the wisdom of GOD. It is obvious to me, that JEHOVAH had resolved not to grant them supporting aid any longer than they really stood free from transgression. All those who maintain the spurious notion that the matter was wholly unpredetermined, tacitly declare, that *casually* was put in the Covenant; and in so doing, confront the wisdom of GOD, who has given us to understand, that His Covenant is ordered in all things, and sure, II. Sam. xxiii. 5.

made sinners, verse 19. In consequence of which, death reigned from ADAM to MOSES, even over them that had not sinned after the similitude of Adam's transgression, Rom. v. 14. Now the law entered, that the offence might abound, verse 20. I consider the law to be a transcrip of the mind of GOD, and an emanation of the purity of his nature and wisdom; so that it may be said, with the greatest verity, his nature is seen in his law, and his law in his nature; and by this law is the knowledge of sin. Thus said Paul, the servant of CHRIST, I had not known sin, but by the law, Rom. vii. 7. Now the Elect Spouse, being in a state of captivity and insolvency, by reason of transgression, and ARRESTED by the hand of JUSTICE, who had said unto her, pay me what thou owest. The ILLUSTRIOUS BRIDEGROOM! who had betrothed her unto himself in righteousness and judgement, and in loving kindness and mercies, and faithfulness, Hos. ii. 19, 20. and had become responsible in the act of stipulation, in the character of a Surety, to pay the immense and awful debts which she had contracted, made His appearance in the nature of his Spouse, in which He espoused Her, before time, which nature was pure

pure and holy. It was in the fulness of time that CHRIST came, *but when the fulness of the time was come*; GOD sent forth his Son made of a Woman, made under the law, Gal. iv. 4. to redeem them that were under the law, in order that His children might receive a knowledge of their ancient adoption. The Almighty Surety said unto his Father, *a body hast thou prepared me*, Heb. x. 5. in which body, He said, *Lo, I come to do thy will, O GOD*, ver. 9. *I delight to do thy will, O my GOD*: yea, *thy law is within my heart*, Psal. xl. 8. The immaculate body of the LORD JESUS, was the Lamb appointed for SACRIFICE, to be offered up on the golden altar of His divine nature; in which sacrifice, mercy and truth were to meet together, and righteousness and peace to embrace each other. Now, when the LORD JESUS had fulfilled the preceptive part of the law, according to His own declaration, viz. *I have finished the work which thou gavest me to do*, John xvii. 4. that is, His active righteousness was commensurate to the purity of that obedience required by the law, which righteousness (indiscriminately) is imputed to all the VESSELS of Mercy for their JUSTIFICATION.

Now the obedience of CHRIST was

to be both active and passive; accordingly, CHRIST was arrested by the strong hand of Justice, in the garden of *Gethsemane*: then came on His DOLOROUS SUFFERINGS. JESUS had passed over the brook *Cedron**, with His *disciples*; which brook, I consider, to be a solemn emblem of all the nauseous and loathsome sins of His Elect Spouse, which were coming upon Him by a Covenant appointment. The Almighty Creditor had taken cognizance of all the iniquities, transgressions, and sins of His people, from the first to the last that shall be called by Grace. He had collected them all together, even the sin and guilt of the last vain thought, or wandering desire, that shall be found in any of His saints while in this time state, and had marked them ALL ON JESUS; and now was about to lay the IMMENSE SUM, yea, the TREMENDOUS LOAD of all upon Him. It was this which caused the dear Redeemer to be in an agony, and to sweat great drops of blood, falling down to the ground, Luke xxii. 44.

* All the filth of the city of Jerusalem ran into this brook; and all the blood and uncleanness from the slaughtered beasts, for sacrifice.

The

The time was now come, that CHRIST was to be delivered up into the hands of justice, *by the determinate council and foreknowledge of GOD, to be crucified and slain*, Acts ii. 23. The most solemn transaction that ever the Almighty JEHOVAH had predestined to perform, was now about to take place. The incomparable sufferer comes almost deluged in blood to the appointed place, to be made a curse for his Bride! This was the day of GOD's Vengeance, and the year of RECOMPENCE; that is, to give a full recompence in a way of wrath and punishment, due to the demerit of the sin of CHRIST's Bride. Accordingly, we are informed by Isaiah, that *the LORD hath laid on him the iniquity of us all*. Under the pressure of all the sins of the Elect world, CHRIST said by the mouth of Jeremiah, *The yoke of my transgressions is bound by His hand*; that is, my transgressions, by IMPUTATION, which are now bound upon me by the hand of JUSTICE; from which hand CHRIST, as man, was not able to rise up, Lam. i. 14. The sword of the LORD did awake against CHRIST, the shepherd of his people. GOD did smite the shepherd, and the man that was his fellow, with the

the sword of JUSTICE, Zech. xiii. 7. Agreeable to Isaiah, *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed*, liii. 5. O, how sweetly doth this sublime passage, which is in perfect connection with many others, demonstrate the doctrine of Eternal transactions. The preceding scripture sweetly corresponds with the Psalmist, viz. *I will visit their transgression with the rod, and their iniquity with stripes*, Psal. lxxxix. 32*. which prophetic

• I am persuaded that a person of common sensibility, unacquainted with spiritual understanding in divine things, who has read this psalm with attention, will readily tell you, that it is wholly of a prophetic nature. In my view, it has no more reference to GOD's punishing his people with stripes for sin, than the subterraneous caverns of the earth have to do with the beams of the sun in its meridian glory. You who have spiritual knowledge, let me intreat you to examine the psalm in a dispassionate way and manner. If we were to reason upon these two portions, *If his children forsake my law, &c. or if they break my statutes*, it would naturally imply this upon the common-received notion about the psalm, that it is a matter altogether casual, viz. that some might break GOD's statutes, and forsake his law, and others might not, when there is no truth more obvious than this, viz. that we have all been Transgressors from the womb.

(C) passage

passage had its righteous accomplishment in the person of CHRIST, under the inflexible hand of Justice, *who was stricken smitten of GOD, and afflicted*, Isa. liii. 4. *despised and rejected of men; a man of sorrows and acquainted with grief*, ver. 3. The wrath of GOD was revealed from heaven, against all the ungodliness and unrighteousness of the Spouse, on her suffering husband, who was *made sin for her, who knew no sin, that she might be made the righteousness of GOD in him*, II. Cor. v. 21. Thus did the LORD go forth for the salvation of his people, with his anointed, even the glorious and precious REDEEMER, *who trod the wine press alone*, Isa. lxiii. 3. So that all the many, for whom He became a curse, might be astonished in viewing *his visage marred more than any man, and his form more than the sons of men*, Isa. lii. 14. under the unutterable pressure of their crimson and scarlet sins, who, in the depth of His dolorific pain cried out, *My GOD, my GOD, why hast thou forsaken me?* Matt. xxvii. 46. O that we may be helped by the power of the Holy Spirit, with unfeigned gratitude, to rejoice in this mellifluous truth, viz. *who his ownself bare our sins in his own body on the*

tree, that we being dead to sin, should live unto righteousness: by whose stripes we were healed,* I. Pet. ii. 24. If we are a regenerated people, and that is made known to us by converting Grace and power, we shall triumph in the words of our LORD, who said, *It is finished, and bowed, and gave up the ghost,* John xix. 30. that is, he had made a full ATONEMENT for all the SIN and GUILT of His people, by the SACRIFICE of HIMSELF.

Now, upon the compleat satisfaction of CHRIST, which I have already proved to be one of the grand pillars of the glorious Gospel, allow me to proceed; and pray take notice of the points of doctrine which I do advance. The reason why I thus speak, is because my principles have already been mis-

- The light of pure redeeming love,
Like sun beams darted from above,
My sins did all display:
Countless as dancing motes and small,
On CHRIST thy justice mark'd them all,
And put them all away.
My sin, and guilt, on Him did meet;
On Him, in whom I stand compleat;
And bound up in his heart:
All the demerit of my sin
Was punished alone in Him!
Who bore my curse and smart.

construed from inattention, ignorance, or prejudice. It is my invariable wish to be kept humble, unreserved, and faithful, to all my views of truth in my ministrations. When speaking or writing in the righteous cause of GOD and truth, I pay no attention to the smiles or frowns of men. Though some have sunk into such despicable meanness, as to withdraw their subscriptions from supporting the cause, on account of truth being expressed with openness and freedom, this doth not intimidate my mind in the least. Further; if all who are present, were to withdraw their support, on account of the principles which I have preached amongst them, I should regard it no more than the rolling dust before the wind. I can aver, that I trust in GOD, and am happy in knowing that I am loved. Now, as GOD laid the sins of all the Elect world on the Son of his love, *Isa. liii. 6.* and He bare them on his own body on the tree, *I. Pet. ii. 14.* and as the LORD made CHRIST to be sin for his people, and also made Him a curse for them, *Gal. iii. 13.* and CHRIST has put away the sins of his Spouse, *Heb. ix. 26.* and fulfilled that sweet prophetic passage, viz. *As far as the east is from the west; so far*

hath

hath he removed our transgressions from us, Psal. ciii. 12. and cast them into the depths of the sea, Micah vii. 19.

Can the seven foregoing facts be considered as insignificant or trivial circumstances? O my soul, implore the benign influence of the Holy Spirit, that thou mayest be helped to live on momentous realities, and ever to give credence to INFINITE VALIDITY. I ask, is it possible for my Heaven-born soul to be under the influence of the Holy Comforter, and yet to think GOD will punish me for sins which he hath removed away, and cast into the depths of the sea? Unfeigned love in my heart to GOD, forbids me to countenance so unbecoming and dishonourable a thought. Further, the LORD hath said, for his childrens unspeakable joy, *I, even I am he that blotteth out thy transgressions for my own sake, and will not remember thy sins, Isai. xliii. 25.* And again, *I have blotted out as a thick cloud thy transgressions, and as a cloud, thy sins, Isai. xlv. 22.* Now can any man, under the influence of deliberate thought, assert, that GOD will punish the insolvent SPOUSE, when Her*

C 3

SURETY

* What Paul said in his invaluable letter to Philemon,

SURETY has given a plenary satisfaction to Divine Justice, for all her offences? O thou object of my soul's delight, may I never be left to sink into such awful infatuation of mind, as to impeach thy veracity. Allow me to proceed. It is obvious to me, that all those who contend for the unscriptural notion, that GOD punishes his people for sin, are absolutely confronting the wisdom and word of JEHOVAH, who has said, *I will forgive their iniquity, and I will remember their sin no more*, Jer. xxxi. 34. Now I do from my heart believe, that GOD cannot trifle with his saints, but that he really meant what he said: may I therefore ever live under a precious sense of this truth, and conclude, with unbounded joy, that GOD's

mon, in behalf of Onesimus, may with real propriety be applied to the wonderful conduct of the blessed Redeemer, viz. *If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand, I will repay it*, Phil. 17, 18, 19. Or as Judah said unto his father Jacob, respecting Benjamin, *I will be surety for him; of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever*, Gen. xl. 9.

nature,

nature, and Covenant engagements, forbid him to punish that which he will remember no more.

Once more on this soul-transporting subject! GOD hath said, that *if the iniquities of Jacob be sought for, they shall no where be found*, because they are buried in oblivion. It is true that the Spouse's *sin was written with a pen of iron, and the point of a diamond*; but then the whole sum was transferred to her SURETY, and blotted out, or sunk in oblivion: it would therefore be unjust to punish sin again, when the Elect have been so honourably acquitted. *And shall not the Judge of all the earth do right?* O, my UNCHANGEABLE LOVER! help me, by thy Spirit, at all times, to give credit to thy faithful word of PROMISE, and to thy righteous declarations; and grant that my soul may ever rejoice in this melodious truth, ALL thy SIN was punished in CHRIST, and for ever buried in OBLIVION. To aver that the Almighty punishes His children, for that which Himself hath declared can no where be found, is an

† This puts me in mind of a sentiment which is newly revived, viz. that sin is not a creature, but a nonentity. This is what I call one of the traveling

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an insult to common sense, and an affront to the wisdom and purity of JEHOVAH's comfortable and gracious declarations.

I shall now close this interesting and inexhaustible subject, with the words of Isaiah, being descriptive of the joy of my own heart, from a blessed view of this last, and every sin of mine, being punished according to their full demerit on the LORD JESUS CHRIST, when my Covenant Father bruised him, and put him to grief, and made his soul an offering for sin! Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel, Isa. xliv. 23. Now, Am I therefore become your enemy, because I tell you the truth?

ling Hydras in the present day. The inferences which I draw from it are not forced, but natural. GOD entered into Covenant with CHRIST for a nonentity. CHRIST came into this world to live a life of obedience, and to die the death of the cross, for a nonentity. The preceding sentiment is as absurd as the divinity of the KETTERING ORACLE.

II. *Afflictions the Appointments of Love.*

Afflictions and tribulations are the common lot of all men, for man, that is, all men are born to trouble as the sparks fly upwards. The ungodly are appointed to vicissitudes and changes, in a way of providence, as well as the vessels of mercy. I am fully satisfied, that there is no chasm in the DECREE and PROVIDENCE of GOD respecting the Non-Elect world; all the changes which they pass through, are as many vessels emptying them from one to another, till they come to the place to which they were appointed, by reason of transgression. But I must recede from attempting a dissertation on the NON-ELECT, and come with openness, unreservedness, and faithfulness, to the subject before us, viz. to consider that afflictions are not sent in a way of punishment for the sins of GOD's people, but as useful appointments of wisdom and love, in order to effect every salutary good that JEHOVAH predetermined. I have carefully and impartially examined the NEW TESTAMENT, from the beginning to the end, on the point before us; and I declare that I am pleasureably satisfied, there is not one portion leads to the midnight sentiment of G.O.D's punishing his people

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ple for sin, for which CHRIST has been made a curse. GOD has loved his children with an everlasting love; from which I infer, that all corrections or chastisements, are the pure and blessed fruits of his great love and fatherly wisdom. The utility and salutariness of all the appointed tribulation of GOD's saints, will be fully explained to them by the teachings of the Holy Spirit, and eventually the real good of all, acknowledged by them with unfeigned love and gratitude.

Tribulation is the line by which each saint
Is measured by the stature taken right.

Divine wisdom and love have appointed us (in a Covenant way) a useful allotment of TRIALS, in this house of our pilgrimage, which are all to take place seasonably as a *mean* under supernatural influence, to accomplish all the good that he graciously designed. The LORD's people are *disciples* or *scholars*; as such, they frequently stand in need of correction, or rebuke. To this end the LORD has given us his word of inspiration, which is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness*, 11. Tim. iii. 16. The judgements

of GOD's people stand not only in need of information, but frequently of correction, respecting the nature, beauty, and harmony of Covenant arrangements. This correction appears to me to have been one grand article in Paul's ministry. In John's Epistle to the church at Laodicea, in the name of his LORD, he rebuked both their judgement and their conduct. *As many as I love, I rebuke and chasten*, Rev. iii. 19. Let it be observed, there was not a drop of wrath in the reprehension or rebuke, but love: Love gave birth to the correction, therefore it could not be a punishment for their sin. WISDOM, which I consider to be JESUS CHRIST, addressed an adopted son with, *My son, despise not the chastening of the LORD: neither be weary of his correction. For whom the LORD loveth he correcteth, even as a father the son, in whom he delighteth*, Prov. iii. 12. It is therefore obvious, that all our heavenly Father's chastenings spring from his love, and are directed by his love, and perform the appointments of his love. Neither can it be otherwise, when we consider that GOD is LOVE; in which love, we are loved and blessed in JESUS CHRIST. The utility of all Covenant appointments, respecting fatherly correction, appears to me as follows:

First.

First. To give us a greater sight of our contaminated nature, that we may be humbled in the dust, and *base in our own sight*, II. Sam. vi. 22.

Secondly. To cause us to have a true sense and feeling of our inability, that we may acknowledge that without CHRIST we *can do nothing*, John xv. 5.

Thirdly. To give us a more glorious sight of the mighty operations of the Holy Spirit, in drawing out our consecrated hearts to the LORD JESUS CHRIST, in a way of prayer, Rom. viii. 26.

Fourthly. To help us to drink deeper into the precious doctrine of MOMENTARY DEPENDENCE on the love, wisdom, power, and grace of our COVENANT GOD, Sol. Song, v. 1.

Fifthly. To give us to see the mutability and emptiness of time, things, and all creature objects, and to wean us from the BREASTS of our LEGAL MOTHER, and to help us to fasten, with greater pleasure, and to suck with greater strength, the Gospel Breasts of Consolation; so that our faith may say we are satisfied.

Sixthly. That every Grace of the Spirit in our new nature, may be drawn out under

SUPERNATURAL AGENCY ON ETERNAL
ALMGHTY, ^{three} in one JEHOVAH, who is
the glorious object of filial confidence and
complacency, *Sol. Song*, iv. 16.

Seventhly. To cause us to feel real sym-
pathy one towards another, who are brethren
in tribulation, *Col. iii. 12.*

Eighthly. By the different vicissitudes
and changes* that we are appointed to pass
D through,

The ALMIGHTY and SOVEREIGN LORD of his peo-
ple, who has done, and is still doing all things well in
a way of Grace and Providence, sometimes withdraws
the comfortable influence of his HOLY SPIRIT, in
order to let his saints have a greater view of their sin-
ful nature, and that they may sink deeper into true
humility, which is the fruit of divine teachings.

Corrupt nature, when blown upon by the North
wind of Temptation, or Easterly wind of Persecution,
frequently bursts out like a breaking wave; in conse-
quence of which, the subject of Grace is filled with
trouble and sorrow, but the child's feelings are not in
any point of view a punishment for sin; his sorrowful
feelings are an evidence of his new nature, and a
sweet demonstration of GOD's love to him, in caus-
ing him thus to feel.

Now, when a subject of Grace is drawn away of
his own lust, and sin is conceived, it bringeth forth
death (that is, darkness) on his frame; on which ac-
count, his soul is cast down within him. It is obvi-
ous to me, that the feelings which I have expressed,
are

through, as pilgrims and sojourners in this valley of tribulation, we come to experience the suitableness and preciousness of the promises which are all in **CHRIST JESUS**, II. *Pet.* i. 4.

Ninthly. To make us more **PATIENT**, **SUBMISSIVE**, **CALM**, **PASSIVE**, and to feel contentment in every state in which Divine Providence hath placed us, *Phil.* iv. 11.

These are my views of all trials and tribulations, as the appointments of Covenant Love. I view them as privileged **MEANS**, not as **MEANS** of Grace, for I know nothing of any **MEAN** of Grace, but the Almighty **JESUS**; nevertheless, they are **MEANS** appointed, to lead to the **GRAND MEAN** of all. Is there any appearance of (that which is called) *Antinomianism* in what I have laid be-

are so far from being a punishment for sin, that they are a precious evidence of the emanations of **JEHOVAH's LOVE**. Allow me to say, from my own experience, that when I have found darkness and distress of soul, on account of the workings of my sinful nature; nothing ever gave me relief, or eased my heart, but a faith's view of the **SUM-TOTAL** of all my sins being laid on, and punished in my **LORD and SAVIOUR**. A sight of the foregoing truth makes me hate an unholy thought, and vain desire, as much as an unrighteous action. This is the **ANTINOMIANISM** I glory in, and in which I wish to die.

fore you? Let me solicit your attention, while I attempt to give you a definition, with brevity, of real *Antinomianism*. Digressions, you know, are always allowable in compositions on any subjects. There are many professors, in our day, who pretend to be wise respecting DIVINE PRINCIPLES, who, when they hear the doctrines of Grace preached in their purity, immediately cry out, ANTINOMIANISM, when, at the same time, they know no more about the sentiment, than a labouring Miner knows how to *bind the sweet influences of Pleiades, or to loose the bands of Orion*, Job xxxviii. 31.

A real ANTINOMIAN, according to my conception, maintains the following PRINCIPLES:

First. Universal redemption and salvation, in consequence of CHRIST's death.

Secondly. That there is no sin in the world, avering that CHRIST has taken it all away by his bloody sacrifice.

Thirdly. They deny the work of regeneration; or that a new nature is brought in to the soul of a believer.

Fourthly. They disallow of Gospel ordinances.

Now hath the dust, addressing you, ever advanced any thing of this nature? I solemn-

ly appeal to your consciences: you know that I have not; on the contrary, they are sentiments which I view to be unscriptural, and therefore unsound. My delight has been, for a series of years, to preach *the unspeakable riches of CHRIST*; or, in other words, the doctrines of a discriminating nature, which I consider to be the pure doctrines of the Gospel of CHRIST. Blush then, O ye professors, who have sat under my ministry for so many years, on account of your inattention to the word preached; or take shame to yourselves for acting in so perfidious a manner, in construing the purity of my principles in an unrighteous way and manner. I think I have just reason to say, *Have I been so long with you, and have ye not known my Doctrine?* A poet's words forcibly strike my mind, viz. "For colours, all fall well you know are equal to the blind." Blindness, in part, hath happened unto you: the *vail* appears to be on your understanding; nevertheless, when turning Power, with Divine illumination, comes from the LORD, the *vail* shall be taken away: then will you see the beauty, glory, and preciousness, that there are in all Covenant appointments; and, with unfeigned love, you

will praise him for every dispensation. *Am I therefore become your enemy, because I tell you the truth?*

III. *Atonement received, the Spring of Consolation, and of Purity of Conduct.*

A view of the great atonement made by the Son of GOD, in *theory*, is no demonstration of a man being a new creature; but the ATONEMENT received by faith, under the powerful operations of the HOLY COMFORTOR, makes a man a witness of that MOMENTOUS and IMPORTANT TRUTH. Every man who hath a knowledge of his REGENERATION, by his CONVERSION unto the LORD, lives a spiritual life, from a spiritual nature, which is inseparably united to CHRIST; in which nature, the fruits of the Spirit are implanted, consequently righteous principles, which lead the recipients of Grace to righteousness; so that, as new creatures in CHRIST JESUS, they deny, and withstand all the ungodly motions of their sinful Adam nature; and, as new men, live and walk in the purity of truth*,

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from

* A regenerated child of GOD has a nature given him,

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from the purity of indissolvable UNION with the LORD JESUS CHRIST. The humble followers of the LAMB, follow him from a principle of unfeigned love, having received him into their hearts as the hope of glory, and as GOD's precious SALVATION. Vessels of mercy are *light in the Lord, and walk as children of light*, Eph. v. 8. *For the fruit of the Spirit is in them in all goodness, and righteousness, and truth*, verse 9. *Proving what is acceptable unto the LORD*, verse 10.

In the œconomy of the Covenant, the Holy Spirit engaged to guide the VESSELS of him, which is immaculate, which habitually hates sin, and delights in holiness; which nature being united to CHRIST, is incapable of being alienated. The subjects of Grace, can at times sweetly sing, *I am my LORD's, and He is mine; our hearts, our hopes, our passions join*. The immortal principles in the child of GOD are an inflexible antidote against all impurity within and without. The pure nature in the converted son, is invariably REPELLANT and ATTRACTIVE, repelling all the rising motions of sin in the vile nature, and attractive in drawing to behold the superlative and transcendent beauties and glories of the LORD JESUS CHRIST. The verity of those words are sweetly experienced, viz. *The Love of CHRIST constraineth to loath all impurity, and to love holiness and righteousness*.

Mercy

Mercy into all truth : agreeable to the SAVI-
 OUR's declaration, *He shall glorify me : for he
 shall receive of mine, and shall shew it unto
 you,* John xvi. 14. Amongst all the won-
 ders of Covenant, and of REDEEMING LOVE,
 the price of redemption, which is *more pre-
 cious than rubies,* Prov. iii. 15. is one grand
 and inexhaustible subject, which the imma-
 culate Spirit of Wisdom leads the redeemed
 of JESUS into an experimental acquaint-
 ance with ; so that they can say, *We also
 joy in GOD, through our LORD JESUS
 CHRIST, by whom we have now received the
 ATONEMENT,* Rom. v. 11. O blessed
 fountain of inexhaustible and unbounded
 consolation ! How refreshing, salutary, and
 healing, are all thy invaluable and efficacious
 streams. A sight of my interest in the
 PURITY, FULNESS, and COMPLEAT-
 NNESS of CHRIST, my PASSOVER,
 who was sacrificed by the hand of JUS-
 TICE in my place, and for my transgres-
 sions, has given me the most humiliating sight
 and sense of the evil of my sin : I can there-
 fore say with Paul, that sin is *become exceeding
 sinful,* Rom. vii. 13.

There is no point more obvious to me in
 real DIVINITY, then the following, viz. that
 the

the purity of the Doctrines of Grace, which are made known to the pure in heart, by the sanctifying operation of the HOLY GHOST, leads to purity of conduct.

First. They walk in the way of Wisdom, being *followers of GOD*, as *dear children*, Eph. v. 1. and *walk in love*, as *CHRIST* also hath loved them, and hath given himself for them an offering and a sacrifice to GOD for a sweet-smelling savour, verse 2. Further; in this house of pilgrimage, they have no fellowship with the unfruitful works of darkness, but habitually reprove them.

Secondly. A sense of a free, full, and IRREVERSIBLE PARDON, through the ATONEMENT of CHRIST, leads to purity of COMPANY. All my delight is with the saints on earth, especially those that excel in virtue; that is, in evangelical knowledge, and in a rich experience of the truth.

Thirdly. It leads to Purity of conversation. Their conversation is in heaven; that is, about heavenly things. *For thus saith the LORD, I will turn to the people a pure language, that they may call on the name of the LORD, to serve him with one consent*, Zeph. iii. 9. *Am I therefore become your enemy, because I have told you the truth?*

IV. *The fallacious Sentiment, that GOD punishes his People for Sin, refuted.*

The solemn prelude to every servant of CHRIST's credential is, *If any man speak, let him speak as the Oracles of GOD. And he that hath my word, let him speak it faithfully.*

It is not the credenda of any man, or body of men under heaven, that is any rule for my faith; if it have not a, thus saith the LORD, Implicit faith is the IDOL of ignorance, and stupefaction. It is the privilege of the subjects of Grace to search the scriptures, and to implore the powerful and benign influence of the HOLY GHOST; that they may have more expanded views of the glorious Doctrines of Grace, and a more sensible enjoyment of their great importance. Every momentous truth claims our strict attention. Servants of CHRIST are appointed to be valiant for the truth, by defending the purity of every invaluable principle. It is obvious to me, that the shadows of the evening are come upon many churches. For it appears to me, that all who contend for that unscriptural, and baneful sentiment, viz. that GOD punishes the Spouse of CHRIST, for the sins which HER BRIDEGROOM was made a curse for, are tacitly denying

denying the sacrifice* and atonement to be compleat, and ignorantly confronting the gracious declaration of the ALMIGHTY SAVIOUR

* The *Catholicks* aver, that JEHOVAH resolved, in his infinite wisdom, that sin should be punished five different ways.

First. On CHRIST on the Cross, for the sins of all who were then in *purgatory*, which they have attempted to prove from Matt. xxvii. 51. *And graves were opened, and many bodies of saints which slept arose.*

Secondly. That CHRIST is daily to be offered up for the sins of the Catholic members on earth, and of all that are in *purgatory*. This they pretend to prove from the daily sacrifices that were offered up under a former dispensation, averring that there must be an agreement between things *Typical*, and the *Antitype*.

Thirdly. That the Romish clergy have a power imparted to them to inflict PENANCES, as a kind of a LITTLE ATONEMENT for sin, which they can LENGTHEN OR SHORTEN, according to their own discretion, which they ground upon the words of CHRIST to Peter, viz. *Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained,* John xx. 23.

Fourthly. Punishing ourselves for sin, which the Catholics acknowledge to be meritorious.

Fifthly. That GOD punishes his people for sin, by all kinds of affliction, which are sanctified through the constant intercession of the church.

An authentic ANECDOTE strikes my mind. An ancient

VIOUR on the cross, who said it is FINISHED,
John xix. 30.

Let us minutely examine the subject. It is obvious, that all who aver that JEHOVAH resolved in the Covenant compact, to punish sin, in the Spouse, as well as in the Surety, are really, in my view, worshipping with a *vail* on their understanding.

I must think, that all who are of this POPISH PRINCIPLE, have the most dishonourable thoughts of the Eternal GOD, and of his CHRIST. It is impossible for you to have any glorious and exalted

ancient Lady had been to her CONFESSOR, a few days before the beginning of Lent, and informed him, that she was much indisposed respecting her bodily health, and wished for some small indulgence during the forty days of humiliation, viz. that she might eat flesh twice a week : her request was granted. She then informed the priest, that she had endured great pain for a considerable time from a bad tooth, which she considered to be an affliction for her sin, but assured him, painful as it was, she would keep it in all Lent, as a further punishment for her transgressions. The old Lady made good her promise, and then informed her Husband, that she would not have been without her bad Tooth for a large sum, because it had been a voluntary punishment for her sins, and therefore truly meritorious. However, the old Lady had absolution and deliverance from her troublesome inmate in one day : the latter was no small joy to the family, because her patience had been as defective as her lodger.

thoughts,

thoughts, and constant ideas, of the **LORD JESUS CHRIST**, as the only propitiation for transgression, while you maintain so disagreeable a sentiment.

First. Your conceptions and perceptions, respecting the evil of sin, must be tenebrous, therefore stand in need of the orient beams of Wisdom, to chase away the gloom and darkness from your minds. You can never think that there is an infinite demerit in sin, while you assert that **GOD** punishes those for sin, for whom **CHRIST** died.

Secondly. Your views must be very superficial respecting the purity of **GOD's** law. Your sentiment implies this, if it imply any thing, viz. that the law did not take cognizance of all the sin of the Elect world on **CHRIST**, in order to punish him in the wine press of vindictive wrath; therefore, on your own principle, the **SACRIFICE** was inadequate to the claim of **JUSTICE**, consequently partial, and incomplete: or further, if you think at all, you must conclude, that Justice was relaxed in its demands, consequently there must be a defect in the **LAW** or **SACRIFICE**.

Thirdly. There are some things in your sentiment incompatible with the **ATTRIBUTES**

BUTES and PERFECTIONS of JEHOVAH. He can never love in a partial way, because his nature is IMMUTABLE. Hence he has said, for the comfort of CHRIST's Spouse, *Yea, I have loved thee with an everlasting love*, Jer. xxxi. 3. Again, the LORD, from necessity of nature, must punish sin, according to its demerit, on the AGGRESSOR, or on a SURETY. If you will not allow punishment for all unrighteousness to be penal, you impeach the Wisdom, Holiness, and Justice of the ALMIGHTY LAW-GIVER. Now the sins of the Elect world have been fully punished on the Redeemer in a vindictive way, according to their vile and cursed nature*.

E

talk

* About seventeen years past, I remember being sent for to Westminster, to visit a person in great distress of mind. It was with her, as it had been with Naomi, viz. the LORD had taken away her husband, and her two sons. She told me that she believed that the LORD had taken them away as a punishment for her sins. I had some reason to hope that the woman was a subject of Grace; on which ground, I proceeded to open the way of salvation to her, through the satisfaction of CHRIST, as the sin OFFERING for all the transgressions of his people. A person in the room instantly sprang up from her seat, and said, "O, Sir, you are an ANTINOMIAN," adding,

"I assure

talk of GOD having punished sin heavily on CHRIST, but that he punishes it in a light way on his people, in my view, is the greatest absurdity that ever was advanced by a rational being, professing to understand the Gospel of CHRIST. If a PRINCE were to become SURETY for an INSOLVENT PRINCESS, whom he had prior loved, and betrothed, on such principles of honour, as are graceful and ornamental to royalty; and if we were to view him going with a willing mind from an heart running over with love to her, and honourably paying the immense debt which she had contracted, into the hands of the CREDITOR, and bringing her in triumph to his magnificent palace, and making her the consort of his bosom, as well as a sharer of his riches and honours, and this proclaimed by an HERALD, throughout the PRINCE'S DOMINIONS, should wee not see his fidelity and generous conduct operate

"I assure you, CHRIST shall never bear my sins; I have more love for him than ever to let him be my PACK-HORSE." This last person had sat under a Gospel Ministry for upwards of twenty years, and had likewise made a great profession of knowing the truth; however, it was very apparent that she had neither the hearing ear, seeing eye, nor understanding heart.

on

on the hearts of his subjects, to revere, with unfeigned affection, so ILLUSTRIOUS a CHARACTER? The reply is natural, from every thoughtful and expanded mind. Suppose, after the celebration of the marriage nuptials, the OLD CREDITOR should come upon the PRINCESS with cruel stripes, for the debt which her PRINCE had paid? Would not this raise indignation in his breast, and in the hearts of his subjects, against such an unjust being? Would they not all agree to bring him to condign punishment? The SOLUTION is easy. Now the LORD JESUS CHRIST has paid into the hand of Justice an invaluable price, even a full satisfaction for all the sins of his Bride! And can I therefore entertain the ungenerous and base thought of my Covenant GOD and Father, that he will punish the Spouse for debts which her LORD has paid? The sentiment to me is horrid in all its forms. It is my prayer, that I may never be left to such darkness of mind, or to such a strong delusion, as once to think that the GOD whom I love, upon a knowledge of his love to me, should ever act like an UNJUST MAN. It is obvious to me, that the notion of GOD's punishing his people for sin, is the very es-

sence of Popery: and if ever the PRINCIPLES of the MOTHER of UNRIGHTEOUSNESS hath a greater spread in these kingdoms, it will come in, in my view, through the ministrations of those who maintain that principle. Further, let me intreat your attention to the following portions of the word: *But we glory in tribulations also, knowing that tribulation worketh patience, Rom. v. 3. and patience experience, and experience hope, verse 4.* Now if Paul had viewed tribulations, sent as a punishment for sin, he most certainly gloried in that which was not good, and attributed good to that which was only evil. He also informed the Corinthians, that he and his brethren in the LORD were *filled with comfort, and exceeding joyful in all their tribulations, II. Cor. vii. 4.* It is therefore plain, that the servant of CHRIST viewed, and also received tribulations, as the appointments of love, consequently productive of all that good specified, otherwise his glorying and rejoicing must have been of an unrighteous nature. Once more let us consider the afflictions of Job. It is plain also, that they were all the appointments of Covenant Love to him. The Almighty gave Job a character unto Satan, viz. that of a *perfect and an upright man, one that feareth GOD, and escheweth*

evil.

oil, i. 8. But we find that Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, were of the same judgement with some in the present day, viz. that GOD did punish his people for sin, and that GOD was punishing his servant Job for unrighteousness. Job knew that they were in an error, which moved him to address them in the following manner: *How long will ye vex my soul, and break me in pieces with words?* Job xix. 2. *These ten times have ye reproached me.* ver. 3. Nevertheless GOD brought them into their right mind, and Job prayed for them, though they had not *spoken of him the thing which was right*, xlii. 8.

Having recourse to transactions under a shadowy dispensation, (when the people worshipped under a cloud, to support a TENET, which is inimical to the full ATONEMENT of CHRIST) is an indication to me, that it is a very cloudy day with respect to the understanding of those men who contend for that which the ALMIGHTY JEHOVAH has no eyes to find: for thus saith the LORD, *If sins be sought for, they can no where be found*, Jer. l. 20.

Introducing detached sentences from old testament transactions, to support a principle

that stands opposed to the work of CHRIST, and purity of the Gospel, is shamefully absurd. We have nothing to do with the Jewish Ritual, or Code of certain laws, which were made with the tribes of Israel as a nation, which laws were given to them as a conditional Covenant, to be attended to in a rational and duty way, which, when strictly observed, the blessings promised were liberally granted; but when disregarded, withheld from them.*

The passages introduced to support this fa-

* It is truly apparent to me, that all those who maintain that bodily afflictions are visitations in a way of punishment for sin, must have unaccountable Ideas of the nature of the Almighty. When those of this principle have been under painful sicknesses, what SPIRIT could move them to send for a PHYSICIAN, if they believed that GOD was punishing them for their sins? The LORD hath said, *I will work, and who shall let it, Isa. xliii. 13.* The conduct of those understanding men, I think, is very reprehensible, in doing violence to their own sentiment, in attempting to prevent the LORD from going on with his own work in punishing them for their sins. If those of the preceding principle were to act in CHARACTER, agreeable to what they profess, they should never call in any of the FACULTY, let their afflictions be ever so great, but leave the matter wholly with the LORD.

yourite

yourite Popish principle have, by violence, been misconstrued, and their original features distorted. *Am I therefore become your enemy, because I have told you the truth?*

Real servants of JESUS know the truth, and live and rest in the truth. They know the truth of the precious Gospel, and rejoice in the truth which has set them free from the law of sin and death. They know the truth of CHRIST's righteousness, in which they stand compleat, and glory, and all those who are not leaning to their own understanding, but are under the benign influence and teachings of the HOLY SPIRIT, know the blessedness of that soul-comforting truth, viz. CHRIST made a CURSE, and bloody SACRIFICE for all the SIN, and GUILT of the vessels of Mercy, even to the last motion of impurity that may be felt in their souls, while in time. It is with pleasure I can declare that I am happy in a sweet view of my Eternal interest and inseparable oneness with my LORD and SAVIOUR JESUS CHRIST. When I have been helped to take a faith's view of my union with him, I have seen myself with him in Eternity: I have seen myself with him in his wonderful birth! in his death! with him in the grave! with

with him in his glorious resurrection ! in his ascension ! and fitly set as a seal on his heart, in the holy place not made with hands.

Let me intreat your indulgence a little longer. Some have inadvertently said, if all our sin past, present, and to come, hath been punished in CHRIST, and that GOD doth not punish his children for transgression, may we not then live as we list ? I answer, in one point of view we may, because if we are heaven-born, our list will be, to be looking unto JESUS, and living upon, and receiving out of his fulness, Grace upon Grace, that we may habitually live to his glory. But if any of you now present draw sinful inferences from the purity of a salutary truth, I must say, to the honour of my GOD, and in faithfulness to your souls, that you are strangers to a spiritual change ; therefore at present, the root of the matter is not in you ; that is, you are not REGENERATED ; or in other words, you are not born of GOD. I once heard an HERDSMAN, who at this time is in high estimation for a work of close thinking, aver that GOD sometimes threatened his own children with banishment, damnation, and hell fire, in order to keep them from sin. Astonishing ! and can these be the conceptions

of

of a spiritual mind? Impossible. I will now take the liberty freely to inform you, that I have had a large portion of tribulations for a series of years, but I am confidentially satisfied, that my Almighty Lover never punished me for sin. Let me add, that there is nothing makes me hate sin, but a discovery of GOD's love to my soul, through the ATONEMENT of CHRIST. Further, there is one point of Christian experience, which the babes in CHRIST frequently misconstrue, viz: that when the outward waves of tribulation join the internal Sea of Corruption, and the North wind of Temptation is commissioned to blow, they are ready to conclude that the LORD is punishing them for their sin. But it is obvious to real spiritual perception, that GOD cannot do any thing but in a way of love to his saints; for godly sorrow, and sweet contrition of spirit, which are both in our new nature, are glorious demonstrations of the life and love of JESUS in our souls. This creates in the new man, indignation against all iniquity, and revenge against the powers of darkness, II Cor. vii. 11. I shall now close the subject with two declarations.

First, the two points of doctrine, which have been the principal matter attended to, are perfectly

fectly agreeable with my writings. There is not a word said in any of my works concerning GOD's punishing his people for sin, or punishing sin in them. The feelings of the children of GOD, under a sense of their sin, in their sinning times, are evidences of JEHOVAH's Love to them. If I am despised or set at nought on account of my attachment to my SAVIOUR only SUFFERING for my SINS, I am happy; yea, I am joyful in the truth. In one point of view I compare myself to the SALAMANDER; that is, I am helped to live in the fires—the fire of my Redeemer's love shed abroad in my heart by his Holy Spirit, helps me to live in the fire of PERSECUTION and TRIBULATION.

To conclude, if there be any here present who think they are strong enough to endure sin to be punished on them, or in them, I must leave them to their own PRINCIPLE, while, through Grace, I pray that I may ever live on CHRIST as the alone SACRIFICE for my SIN.

